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## Capricorn

(December 21st—January 21st)

The key words (of Capricorn) upon the ordinary wheel are "And the Word said : Let ambition rule and let the door stand wide ". Here we have the key to the evolutionary urge, to the secret of rebirth, and of that word which reverberates from Cancer to Capricorn.

The door of initiation stands ever open, but for aeons of time man prefers the open door in Cancer. Ambition urges him on from life to life until he has discovered the worthlessness of all earthly gratifications. Gradually then spiritual ambition and a desire for liberation take the place of worldly ambition, and become an impelling impulse, until finally the moment arrives when a true sense of reality supersedes both earthly and spiritual ambition. The man can then say with truth " Lost am I in light supernal, yet on that light I turn my back ". For him there remains now no goal but service. He therefore passes back through the gate of Cancer, but with his consciousness held steadily in the sign Aquarius. From being the world initiate in Capricorn he becomes an incarnated world server in Aquarius, and later a world saviour in Pisces.

*The Tibetan*

*Esoteric Astrology*, pp. 173-174

# *The Involutionary World Process* \*

By  
*The Old Professor*

*(Concluded from the November issue)*

We took last lesson somewhat on the generalisations of magnetisation, deciding that magnetisation was a subsidiary law to that of gravitation and held the secret of much that goes on. Cohesion, approximation, attraction, similarity of rhythm, there you have other terms of a like nature, describing the same force or power. Fundamentally heat lies at the bottom of it all, so you could describe it as the same degree of warmth, rarification, or condensation. Had you ever thought of that, that condensation and evaporation might quite easily be terms used to describe the processes of involution and evolution. The further from the centre, and the closer to the periphery the heavier the condensation — the heavier the centre of the circle the greater the rarification. Think it out — it will teach you a lot.

Everything in the microcosm reproduces the macrocosm. The ego in your little system represents the Deity in His, or you might take it the monad too.

The causal body, the ego, is the deity of the three worlds. He is the centre of your immediate circle, and he goes in and out of physical plane manifestation just as the Deity passes from one great cycle to another, and he works the same as the Deity. He works through condensation and rarification. The physical plane body is of heavier matter and lower rhythm than the mental body, and the matter is collected at each incarnation by the building devas on each of the three planes through the instrumentality of the inherent life in the permanent atom which condenses ever more and more and attracts the heavier material.

These building devas work under certain rules and laws. Let us try and follow the process keeping always the analogy of the Logos on His plane, and picturing the ego on his effecting a similar work. Funny how we think we know more about God's methods than we do our own.

\* Excerpts from a paper which appeared in the July 1923 BEACON, not on permanent record elsewhere.



First comes the determination, or the unborn desire of the ego to materialise in physical form and go to school again. The causal body has a certain rate of movement, a certain type of vibration, a certain heat and temperature. This rate and heat is fixed by the aggregate of the past lives of the ego which has built certain qualities in and omitted others (the omissions usually outweigh the structure, which is quite a clever little Irishism) and which has achieved a certain vibration. Remember, what we do in evolution is to learn to vibrate ever more rapidly and to make our way up through the heavily ponderous rhythm of the little evolved to the light, wonderful vibration of the most rarified matter.

Thus the ego determines to build three world bodies. He starts with the nucleus of the permanent atoms which in his temporary pralaya lie quiescent in the causal body.

The mental unit, the sum total of all that the Thinker has hitherto thought commences slowly to vibrate (impelled to by strong desire, for — little as it is comprehended — in this system the desire body is the crux of the whole matter). At its vibration the building devas of the mental plane become cognisant of it and certain ones are told off by the Lipikas to see to the accomplishment of the work. The elemental essence (which has its own independent life and *resists*) which vibrates to a measure similar to that of the mental unit is driven by the building devas to take its place in the new mental body and according to the capacity of the Thinker to think stably or not, that rebellious elemental essence is formed into a choate or an inchoate body. *Attraction is the basis of all.* The Thinker's vibration on the mental plane *attracts*. It corresponds to the work of the Third Logos, the great Gatherer of the material. Then when the mental body is formed and vibrating the astral permanent atom begins to vibrate, impelled by the ego plus his mental body. Again astral devas drive the responsive astral matter around the vibrating nucleus and the desire elemental attaches himself to the Thinker, plus two bodies now.

Then, having both a mental body and an astral vehicle, the Ego watches for a favourable opportunity to choose a home.

Some day I may make his methods more clear. Today I deal mostly with the facts of vibration and building.

The Lipika Lords — using always the basic law of this particular system, *attraction* — direct him to parents who can provide the right conditions.

In the case of the little evolved much is left to opportunity. Any number of people in the rough aggregate, the great submerged mass of mediocre humanity can provide the necessary vehicles, and the karma and obligations involved by the little evolved soul are not many. So the ego of small attainment takes that home that seems the most likely and the opportunity that first comes.

With highly evolved souls the process is somewhat different, for long have they to wait on the astral plane sometimes before just the right vibration can be found, until the exactly fitting opportunity occurs. Then, having found it, begins the working again of the law of vibration, of attraction, and the building elementals start their work. The work of the elementals struggling with the etheric body is of paramount importance, for the etheric is the direct bridge between the seen and the unseen and if they build wrongly, they may greatly hinder.

They are useful, to those of us who try to teach now, who have singularly pure etheric vehicles and hence a sensitive point of transmission, and so we can get to them more easily . . . .

I do not intend continuing the teaching on the etheric on which I was engaged. In this lovely valley comes the opportunity to give you some ocular teaching on magnetisation, for this is one of the magnetic spots of the earth. You don't realise how difficult it is for me to teach you untechnically, and to get things into that consciousness of yours without the use of scientific terms.

The magnetisation of spots is the result of several things, primarily of the foresight of the Teachers of the race, and the need of preserving intact certain centres where the vibrations are favourable to certain things. Let's revert to the text book methods, and tabulate certain things :

For instance, we'll consider for a bit

- I. The reasons for magnetic spots
- II The methods of magnetisation
- III The use eventually of those spots.

#### *I. The Reasons for Magnetic Spots*

1. To preserve certain centres of calm where the Great Ones can exist, i.e., certain places in the Himalayas, and the Andes, and in California, near the Nile and the Euphrates valley.

2. To preserve certain spots where healing can be accomplished. Lourdes has been such a spot, but is practically useless now, owing to its demagnetisation by human contact and the consequent withdrawal of the guarding deva. The pool of Siloam was another such spot, and its influence exists still but is temporarily hidden. California has several such spots, likewise Central Ireland, and both localities will be used when the Great One again moves amongst men.

3. To hold secret certain places where powerful talismans have been hid, that are needed for the development of the race. I can't tell you where these spots are—it would be a secret no longer. Too much treasure hunting has gone on in the world, but certain great talismans and jewels have been deposited here and there on the earth's surface and their properties and use will later be revealed.

The Manu of each root race sees to it that these talismans are deposited ; they are carefully charted, and as time elapses each comes into use. There are seven major talismans for each subrace, that hold the type magnetically linked, besides several minor ones, and each nation too has its talismans, known to the directors of evolution.

4. Certain talismans exist for the use of the Manu, whilst certain others are for the use of the Bodhisattva. One is used in the directing of race formation, the utilisation of it en masse for the moulding of the people and for the use in emergencies during evolution by the Lodge, and only by the Lodge. Another is used for the spiritual development of the races—in definite connection with the Mysteries, as you call them. I'm not much on spiritual development myself, but I realise the necessity of their institution. A third type of talisman is connected with the work of the Mahachohan in the elemental kingdoms of nature, and the deva evolution. Some day you will realise that the mighty human hierarchy is not the one and only concern of the Deity.

*II. The Methods of Magnetisation* are too abstruse for you but you can tabulate them as follows and trust that some day some one can utilise the information.

1. Magnetisation by fire, which applies to all the race talismans, those of the Manu and the Mahachohan. They are magnetised by



being brought into direct contact with the "Flaming Diamond" by the Lord of the World Himself. This method is used for the third and fourth type of talisman.

2. Magnetisation by water, directly applied under certain formulas by the Manu or the Bodhisattva aided by the Deva Varuna. These water magnetised talismans are largely used for the preservation of centres of calm (class 1) and for definite action on humanity: The race being polarised in the astral — which is a form of words often used, but which may or may not mean something to the user — the magnetisation by water (a symbolic term, of course) acts on the astral body, not only of people but of the earth. A talisman so magnetised exists in this valley. There is a future in this valley.

3. Direct magnetisation by the Chohan of a certain ray, giving properties that intensify the action of that ray, i.e., the magnetisation of healing talismans by the Chohans of the healing ray. Colour and light are largely the methods used.

I would like to add, what is probably not known, that the Logos of our System has a talisman, confided to Him by the Lord of Sirius, for use in emergencies. It is kept in the Sun, and was nearly called into use at the request of the Lodge in the third year of the Great War, but the Logos refrained for a while and humanity won its own victory. So much better. This talisman has never yet been employed, but twice nearly so — once in Atlantean days and once now.

All these talismans are in the care of certain great groups of devas. These talismans are all guarded in certain spots. The majority are in etheric matter and hence invisible (I know you pictured a strong box with a key and a mysterious content deeply buried under the third tree from the northwest corner of the great rock at the top of the hill) — no such thing. Being etheric it can be in plain view and invisible. The one in this valley can be plainly seen from——.

*III. The Use Eventually of those Spots.* The only ones immediately concerning you are the ones connected with the Lord's coming and those used in healing. Certain ones will be used in the Mysteries and when the time comes you will get revelation as to their locality. You had better develop etheric vision by then. It will be useful.

# *The Gayatri*

By  
*Mary W. Turner*

All forms of religion, using the word " religion " to indicate the effort of man to relate himself to a being or a power greater and more inclusive than himself, have used from the dawn of time certain word formulas to help the faithful to establish contact with their God. In Western religions we have our well known and well loved prayers, meditations and invocations. In the East the " mantram " is the recognised medium.

While, superficially, the prayer and the mantram have a similar purpose and significance, there is a certain magical quality about the rhythm of a mantram which is very real and can be very powerful. Prayer is connected in our minds with supplication to God, or adoration of God. A mantram not only fulfils this same function in the meaning of its words, but by the particular rhythm, pattern and arrangement of the words a ritualistic effect is created. At the same time it results in the subjective sounding of a strong, clear note, magical in its power when rightly understood and used.

With the developing interest in comparative world religions the mantrams of the Eastern religions are receiving increased attention. Some of these mantrams, as with the prayers of other religions, are intended to create an effect and to fulfil a purpose during a definite cycle which may be long or short. Others are ancient and eternal and fundamental. Of these the Gayatri is an example.

Oh Thou Who givest sustenance to the universe  
From Whom all things proceed  
To Whom all things return  
Unveil to us the face of the true Spiritual Sun  
Hidden by a disc of golden Light  
That we may know the Truth  
And do our whole duty  
As we journey to Thy sacred feet.

In the arrangement of these few simple words, and in the power that pours through, all and everything necessary to an understanding of life seems to be contained and expressed. Its symbolism applies equally to all forms of life, microcosmic and macrocosmic and can be interpreted in many ways. Probably each major cycle turns a new facet of understanding to the light.



We can see in this mantram the circulation of the life energy in its involutionary and evolutionary arcs. We see the relation of the part to the whole, and we see the straight, central, razor-edged Path of Return in its different stages.

Clear indication is given of the need for every form of organic life, from atom to universe, to become related and identified with the larger whole which sustains it and which is the cause of its creation. Shut in on ourselves within the closed circle of our own consciousness, we become isolated and crystallised units within the great stream of Divine life and energy. Here is warning. The part is not, and can never be, self-contained and self-sustaining. It must be related to the whole and to all other forms of life.

It is apparent also that as we learn to stand consciously within the main stream of Life energy flowing through the heart of all creation, in co-operation with its rhythm and heartbeat, we participate in the "divine circulatory flow", and as the descending stream of "proceeding" energy pours through the unimpeded channel of alignment within the heart, so the "returning" stream of ascending energy is attracted back to its source through the same purified and evocative centre. We become givers and receivers; a radiant and magnetic point within the heart and centre of Life, co-operating with the involutionary flow of energy and participating in its evolution.

"Unveil to us the face of the true Spiritual Sun hidden by a disc of golden Light." Here is indicated the fact that the highest truth we can know, the most vital point of life and consciousness we can touch at any one time, is but a veil for the reality beyond. And again we see the unfolding of the small fractional part and the widening of the personal limited horizons of life as the point of identity changes from the self to the cause of self-existence. There is a hunger, an urge, a "divine discontent" that perpetuates the striving upward beyond the known centre of life — the "disc of golden Light" — towards the hidden, unknown power already sensed. There is enough of the Father in the prodigal son to create an irresistible force of magnetic attraction, which urges the footsteps forward on the return journey. From outside ourselves — atom, man, group, nation, planet — lies our source of life and cause of being, only to be found and known through contact and relationship with the correspondence within ourselves. When we find our

own true spiritual heart and centre, we are in alignment with the centre of the heart of all life.

In the next two lines the key to the door leading out of the limitation of personal identification is to be found. "That we may know the truth and do our whole duty." To know the truth and to do our duty releases the imprisoned consciousness step by step into the final freedom of the all-inclusive spirit. Here we have the technique of redemption and liberation for the Aquarian Age in the symbolism of the cross of aspiration, discipleship and service. "To know the truth"—to function freely on the vertical arm of the cross in spiritual alignment and relationship with a continuous penetration into truth. And "to do our whole duty"—to express our spiritual knowledge and spiritual being outwardly in service to humanity on the horizontal arm of the cross in balanced proportion.

The attainment, in consciousness, of the point of balance and "loving power" at the heart of the cross is the discipleship goal in Aquarius. The aspirant and young disciple lacking adequate experience, often overbalance in one direction or the other. They are frequently either too mystical and visionary, mistaking this for spirituality and therefore not being fully attuned to the heart of humanity, or are too intellectual and objective, resulting in insensitivity to the heart of Hierarchy.

The experienced accepted disciple, dispelling glamour through the radiance of the heart, piercing illusion with the searchlight of the mind, stands poised in balanced living, penetrating, receiving, serving.

In the last line we are again clearly reminded of the "lives within the Life", of the eternal pilgrimage towards an unknown goal, of the fact that the end of one journey marks the beginning of another. Each expansion of consciousness is the climax and the consummation of long years — or ages — of striving, and guides our feet towards a new and distant horizon. We may not remain "at the feet of the Master". Having finally and humbly earned that right and privilege we reach out towards His heart.



## ***There are More Ways than One to Say it***

By  
***Carol Ennis***

The word "plan" is today the most frequently heard in the broad areas of human activity. We are advised verbally, in print and over the air to plan our savings and expenditures, our education and diversions, our home, group, community and global activities, our months of work and weeks of vacation and our ever broadening human relationships. All this, that we read and hear from specialists and experts, is to "strengthen our roots" and "widen our horizon" and to integrate our abilities with our responsibilities. In other words we are urged to harness our capacities to world-mindedness and to prepare ourselves to live in, and cope with, the newly arrived atomic age. For the atomic age is by its inherent nature and necessity the global age of mind, with its stepped-down and adapted techniques of symbol to form and of essential energy to implemented force.

By epochal labor, through trial and error, humanity has hacked and blazed its faltering way out of the dark jungles of lone tooth and claw, of tribal fear and hostility, of community isolation and suspicion, until in this year of world revolution, peering through the mountainous debris, humanity looks down appalled and unbelieving upon the devastation wrought by its own delusions. And through the mists of this effluvium, men see at last, if dimly, the factual reality of one undis severable earth, one inseparable sky and, still more dimly, one indomitable will of one inherently free and unsegregate humanity.

The splitting of the atom released to the world a physical revelation. But it also threw light on a messianic one : that within the physical atom, earth, the mental atom, man and the cosmic atom, spirit, lie all the potencies of mass creation or mass destruction ; and that they are *triggered in the human entity* by the two-way ignition of animal/spiritual will. The splitting of the atom revealed not only that the power to destroy the planet, or to adorn it with fertile and awesome beauty, lay in the quality of man's will and planning, but that *only his spiritual will* (the transmuted purpose of his self-surmounted separative interests) can achieve the goal of diffused global justice and plenty. For the diffusion of global plenty is but another way of saying *dedicated, sacrificial and active goodwill*.



At the core of the problem is that equilibrium of order and beauty which, by observing the cyclic and rhythmic conduct of nature, we call the law or Will of God.

In the realm of men this order and beauty of rhythmic conduct is *to be certified in the common link*, the seat of realization, the soul or higher self. Then it is that, as the quality of the man who lies hidden in the babe will, in time and through his self-directed action, appear ; so, also, lies and will appear the goal of life, hidden and rooted within that realizing self.

There literally *is* one humanity and one world when omniscience flows consciously into the mind and omnipresence into the heart. But when nescience feeds upon the public mind and exclusion and self-interest chill its heart, when the rhythm of natural growth is displaced by the arrogation of force, then flounders an erratic world, the bedding soil of a schizoid race of men.

The growth of *wholeness* is not only the nature and law of evolution, but its necessity. For both the "reaching up" to achieve and the "reaching out" to share are basic to growth. Thus there is always the enlightened minority who spearhead this evolving growth and the dim-seeing laggard majority who follow. And this fulfills the rhythmic evolutionary law of order and integration : the more a man has — physically, financially, intellectually or spiritually — the wider his responsibility towards those who need these qualifications.

But life on every count is dual, since only through duality can evolving man gain the experience which develops into knowledge and finally ripens into wisdom. Thus intelligent responsibility includes adaptive judgement of which cyclic time is an inherent element. For the new is feared and hated by those who cling to the old. When, therefore, this blind adhesion to maladjustment becomes a threat to the great majority, time itself becomes a co-agent with the forces active in humanity to modify by shock treatment, such as war, calamity or economic atrophy, and to terminate or eject that which, of the past, obstructs the necessity of the imminent future.

Faith and necessity, it has been said, have always been the bolt and the key to open each new door to the endless chambers of knowledge. And from this fact it appears that all knowledge is a dual but inclusive process and, ultimately a synthesizing of the

absorbed, evolutionary energies and forces — the boundless diversity of physical, mental and spiritual relationships. But faith is a word of many facets, among them intellectual hunger, soul urge and that elusive gyroscopic quality, so constantly demonstrated by the research scientist — intuition.

### How Science says it :

The basic technique of science is objective. But the consciousness of the scientist cannot be confined within objective boundaries for his mind is ever adjusting to the realm of the unknown. And, willy nilly, the ceaseless activity of his insubordinate conception will, openly or secretly soar among the galaxies of the unrevealed. Thus if he is to keep his work and his attention within the walls of a pre-determined metier, he must keep them consciously compartmented from the enveloping cosmos in which that metier functions ; and he must haul in and batten down the canvas of his extensional equipment of impression to fit the explicit limitations of the job at hand. By this self-imposed partitive discipline he keeps his scientific compartment “ exact ” and himself in dedicated chains. But we owe him much, for he, too, is a disciple of sacrifice. With the sharp machete of his concrete mind he is clearing the lower reaches of those trails of discovery which inevitably lead to, and ultimately converge in, the direct highway to synthesis and consummation.

Says Walter Shepherd in his “ Science Marches On ” : “ By tradition science is non-ethical, though . . . the wisest and greatest men in all fields of knowledge have invariably shown reluctance to leave the ethical and esthetic aspects of nature out of their scheme of things.” Later in the same book he emphasizes this : “ A scientific worker . . . uses his imagination as well as his reason and when he takes a ‘ shot in the dark ’ he calls upon intuition to direct him.” Finally on the same theme he concludes : “ Science is not only a field of study, it is a philosophy of life — a religion.”

When Sir William Crooks showed electricity to have mass and to *be substance* (circa 1875) by inducing a glow between two electrodes in a vacuum tube and then bending the glow with a magnet, he opened the door to research on changes and adaptations within the atom of matter and clarified the parallel field of changes within the atom, man, under the bombardment of pressure, test and experience. This law of adaptive changes on every level of consciousness, from the mechanical-physical to the mental-spiritual, has come more and

more to the fore in public attention because the *necessity* for comprehensive changes in human relations has at last become acute.

### **Relationship as Radiation :**

In all its expressions this *relationship of adaptive changes is essentially radiation*. Humanity is the controlling medium of this infinite attractive-repulsive relationship and *the structure of thought is its protective expression*. Concerning this the Tibetan says : "One of the characteristics distinguishing . . . world servers and knowers is that . . . they are held together by an inner structure of thought and by a telepathic medium of interrelation." In relating the consciousness of men to this medium he refers to the words, "In Him we live and move and have our being" as "the statement of a fundamental law in nature . . . which we cover by the rather meaningless word, Omnipresence (having) its basis in the substance of the universe and in what scientists call 'the ether' . . . a generic term covering the ocean of energies . . . all interrelated and which constitute the one synthetic energy body of our planet." (*Telepathy*, p. 1, 2).

There are many languages, terms and symbols of intercommunication. But the radiation which substands them is universal and independent of the words which clothe and limit them. Goodwill, ill-will, the will to give, to injure, to understand, to serve, to separate or to integrate — these are the substanding radiation which fuel and empower the words and determine the relationship and actions of man to man and group to group. And all of this is modified or limited in every circumstance by the development (the knowledge and wisdom) of that "point of light" which is the radiating center. Thus the control and radiation of men's thoughts become the nuclear power of their daily living and the determining quality of their influence.

Said Pascal : "I must seek my dignity from the government of my thoughts."

James Lane Allen ruled out all chance in human undertakings and proclaimed the acts and the achievements of men as projected and objectified thought.

"Your life," said Marcus Aurelius, "is what your thoughts make it."



And from the Upanishads : " This is the eternal mystery — that man becomes that of which he thinks."

The nub of this ancient and ever recurring axiom — more than ever prominent in today's psychology — is actually the *modus operandi* of meditation, aspiration, self-discipline and the pervasion of goodwill in a slowly integrating humanity. For *directed thought is both the substance and the means of men's contacts* ; and its chain reaction of impact, impression, realization, modification and adaptation build or destroy the lives of nations and peoples. This is a field of exploration which has too long lain fallow. Wherever, through the ages, free and daring minds have plunged the spade of thought into it, they have uncovered nuggets of mental and spiritual treasure which have added immeasurably to the treasury of human understanding. And here, in this milieu lies the sure growth of integration. Here are the media of the radiative power which here and now cry out for research and discovery. For all human problems lie here, and here one day, will be found their solution.

The Tibetan said it this way : " Each point of life . . . has its own sphere of radiation or its own extending field of influence . . . dependent upon the type and nature of the indwelling consciousness. Bear in mind that the life . . . which animates the whole of space . . . is therefore the same life in all forms, limited in time and space by the intention, the wish, the form and quality of the indwelling consciousness . . . The correlating, integrating factor is *life itself* ; life establishes contact ; livingness (the quality and intensity of the radiation) is the basis of every relation, even if it is not immediately apparent." (*Telepathy*, p. 180) He emphasizes that the indwelling point of this one animating and pervasive life " is related to all surrounding energies (and) has its own sphere of radiation or influence, depending upon the nature or strength of its consciousness and upon the dynamic . . . factor of (its) thought life."

### The New Pattern :

Indeed, much that was thought and said in past eras about the projective power of the mind is now being restated in modern and adapted terminology in every teaching medium. In 1943 Norman Angell said it from the political angle : " By refusing to concern ourselves with the defense of others, we make our own impossible." (" Let the People Know.") On another level, Albert Schweitzer put it like this : " The tasks of the spirit are heavy ones . . . It has

to unite us by . . . a single ideal of civilized man, in a world where one nation can rob its neighbor of all faith in humanity and truth." And how at last will this "single ideal of civilized man" be achieved? The true purpose of man's service, he concludes, is "to care for distress at home . . . and elsewhere ; . . . to wake men from thoughtlessness and to call into life a new spirit of humanity."

The Tibetan condenses the essence of Schweitzer's plea with simple clarity : " Ignorance and knowledge must both give place to understanding and wisdom." (*Discipleship in the New Age, Vol. II, p. 25*).

And today, through the smog of resistance and rebellion, the nebulous outline of this "new spirit of humanity", this pattern of integrated action is beginning to take form. The age long suppressed thirst for group freedom has, in the last two decades become the focussed *will to freedom* for all humanity. Except for such racial hostilities as are grounded in ancient religious discord, the other fellow's problems among the world's peoples are becoming a "must" inseparable from their own. The realization that they are inevitable corollaries is slowly coming into focus. The ruling groups are aware that every spot on the international roller towel has been soiled by surreptitious handling and that they must, at last, face realities ; that distress and confusion have fastened upon the public mind ; that because *only through people* can men be free or fed or clothed or educated or confident or ignited with the will for mutual service, the growing trend — the direction of public intent — is at last toward identification, mutual protection and the determination to relate the true relationship of want and crisis to mutual opportunity and responsibility.

Thus today humanity, the divine recruit, seasoned by shock and extremity, but bearing the hidden stars of generalship, moves toward the world training camp for the Great Service. The basic formula of this new world training will no longer be : What am *I* ? Where am *I* going ? What is *my* goal ? It will be : What are *we* (Humanity) ? Where are *we* going ? What is *our* goal ?

This index to human behavior must inescapably change the format of all relationships — personal, national, international — to interrelationships, and the old fixed and established horizontal techniques to those which will be fluid, adjustive and mutually creative — held to the vertical. Inevitable, too, in the "new look"

in world relationships will come the instinctive wooing of science and ethics ; for only on an ethical foundation can the synchronization of world industry and the social and cultural freedoms stand and achieve planned and gradual integration.

That outstanding synthesizer of science and philosophy, Dr. A. N. Whitehead, has boldly proposed a "sweeping revision of the classification of forms . . . to end the divorce of science from the affirmations of esthetic and ethical experience."

And again, the Tibetan says in esoteric but prescient words : "Humanity has now reached a point in development where there is a definite grasp of the Plan of the Hierarchy — call it brotherhood, sharing, internationalism, unity or what you will. This is a growing and factual apprehension and is a general recognition by the thinkers and esotericists of the world, by the religious people of enlightenment, by broad minded statesmen, by industrialists and business men of inclusive vision and humanitarian insight, and even today by the man in the street. There is also a more definite recognition of emerging spiritual values and a greater readiness to relinquish hindrances to service." (*Telepathy*, p. 196). And, in *Discipleship in the New Age* (Vol. II) : "The group (small or great) moves forward when it has developed certain capacities *as a whole and mutually . . . to daily life.*"



Abraham Lincoln made the following startling and little-known statement of his faith when he declared that he had never united with any church because he found difficulty in giving his assent, without mental reservations, to the long complicated statement of Christian doctrine which characterized their articles of belief and confessions of faith :

"When any church will inscribe over its altar, as its sole qualifications for membership, the Savior's condensed statement of the substance of both the law and the gospel, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself'—that church will I join with all my heart and soul."



# The Mantra

## THE GREAT INVOCATION

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

This mantram is peculiarly and essentially Christ's Own mantram and its "*sound* has gone forth" to the entire world through the medium of His enunciation of it and through its use by the Hierarchy. Now its *words* must go out throughout the entire world by means of its enunciation by men everywhere, and its *meaning* must be expressed by the masses in due time. Then Christ can again "return to Earth" and "see of the travail of His Soul and be satisfied."

The final line of the last stanza is also perhaps in need of explanation. It speaks of the task of the Plan as implemented by humanity to "seal the door where evil dwells". This is (needless to say) a symbolic way of expressing the idea of rendering evil purposes both inactive and ineffectual. There is no particular location where evil dwells; the New Testament in the Book of Revelations speaks of evil and of the destruction of the devil and of the rendering of Satan impotent. Those passages all refer to the

# The Christ

same time cycle with which this Invocation deals and which it seeks to bring about.

The " door where evil dwells " is kept open by humanity through its selfish desire, its hatreds and its separateness, by its greed and its racial and national barriers, its low personal ambitions and its love of power and cruelty. As goodwill and light stream forth into the minds and hearts of men, these evil qualities and these directed energies which keep the door of evil open will give place to a longing for right human relations, to a determination to create a better and more peaceful world and to a worldwide expression of the will-to-good. As these qualities supersede the old and undesirable ones, the door where evil dwells will symbolically slowly close through the sheer weight of public opinion and through right human desire. Nothing can possibly stop it.

Thus the original Plan will be restored on Earth ; this is symbolically referred to in the Bible as the Garden of Eden ; the Angel with the Flaming Sword will no longer guard the Door of Initiation into the Kingdom of God, but will be transformed into the Angel of the Presence. Simultaneously, the door into the world of spiritual reality will open before mankind, and the door where evil dwells will be closed. These few thoughts may serve to make this Invocation live afresh in your minds and take on a new and vital livingness. It is uniquely related to all true and ancient beliefs ; it holds out hope for the future, and it is of present import and of practical importance.

... Average instinctual humanity, the men and women of goodwill, and the disciples of the world are all concerned in this invocation, bringing in the attributes of instinct, intelligence and intuition. All three are blended in this great Invocation. Have also constantly in mind this basic fusion, now finding voiced expression, and take courage from the massed approach to the Source of all Life, Love and Light. Nothing can withstand the united demand of men everywhere in their graded and their serried ranks.

## *The Tibetan*

*Discipleship in the New Age, Vol II pp. 173 & 160*



# ***The Impact of Atomic Energy on World Thought***

By  
**Miriam Gebbie**

The release of nuclear energy "the soul of the atom" has precipitated mankind into a whole new dimension where the immediate lesson to be learned is the ability rightly to work with energy and force. Humanity's first experience of this new energy dates from the devastating shock of the atomic bomb on Hiroshima on August 6th, 1945. Its shattering impact rent the etheric body of the planet and exploded in the consciousness of men, women and children the world over. It injected a new quality into the mental plane and penetrated the very substance of the earth. For years the atom's effects, for good or evil, have hung in the balance. Now, slowly, men are beginning to face and resolve the most difficult of the problems that stand in the way of its life-giving and peaceful uses. A turning point has been reached in which nuclear energy is being harnessed to benefit mankind.

The initial impact of Hiroshima was followed immediately by the Tibetan's statement that the release of the energy of the atom is the greatest spiritual event which has taken place since the human kingdom appeared on the planet. He spoke of the "golden age which lies ahead" if men and women of goodwill throughout the world would assume their unique responsibility of guarding and guiding the implementing of this tremendous solar force within the planetary life. Now these things are beginning to take place. The impending long-range transformation of human thought and of civilisation, as well as its more immediate effects, are being recognised, considered and focussed through the United Nations Organisation. Nations are beginning to work together, to pool atomic knowledge and materials, and to use the new knowledge in planning for world progress.

The effects of the channelling of the limitless possibilities of nuclear energy are already evident and growing in each of the seven major fields of human living.

1. *The Cultural Field*: The new scientific ideas integrated with the body of learning handed down from generation to generation marks the beginning of a new way of life for all peoples. This is rousing thinking people in many countries to a re-assessment of accepted values which will, in time, amount to a "cultural revolu-



tion " affecting the whole social structure of humanity. The synthesis of past and future cultures must be foreseen and planned for in order that the transition into the atomic age may go forward without difficulty for the masses.

A major increase in the necessary educational facilities is a fact already confronting workers in this field, and an expanded program is under way for the training of the nuclear physicists, research scientists, chemists and the many thousands of technical experts who are in great demand for the implementing of the atomic energy programs of various countries. A revision of the whole educational system in the light of this new orientation is seen to be necessary on all levels, beginning with the primary schools and in the home where the learning of right human relationships begins.

2. *The Political Field* : World leaders agree that the benefits of the atom belong to all mankind and the fear of its destructive effects are lessening. The development of nuclear weapons by all the major governments has created a stalemate in the arms race — a " nuclear deterrent " which has brought the statesmen of the world together at Geneva to consider how best we can live together. In spite of the subsequent reaction to the " Geneva spirit " a spiritual precedent was established which cannot be destroyed. There is reason to believe, therefore, that the United Nations will play a more effective role in world affairs during the next ten years than it has in the last.

3. *The Religious Field* : Increasing evidence of the merging of religious, scientific and philosophic thought is appearing. Science has penetrated a new dimension, proving that matter is energy or wave lengths, and exploding the outgrown materialistic theories of orthodox religion. Man, an immortal being of light and a unit of energy expressing the One Life, is more clearly revealed in his essential reality.

4. *The Scientific Field* : To the reading public in general, including the youth and children, the world of science is becoming an open book. The atom is being put to an infinite variety of uses which will become common in our everyday lives. Children and adults are increasingly science-conscious. The terminology and techniques of science are matters for enquiry. Such concepts as evolution, matter and energy, space and time, celestial mechanics and navigation are more generally understood as to their meaning and applications, and more widely discussed.

5. *The Philosophical Field* : The proof by science that matter is energy and light and the increasing discovery of laws governing energy, Einstein's " Unified Field " theory — such revelations are colouring the advanced thinking of the race. The establishing by laboratory experiment of the existence of extra-sensory perception has opened the door to a whole new world of exploration as to the super-conscious faculties of man. The stream of the Ageless Wisdom will be increasingly tapped. The hidden wonders of the universe, the unfolding of the latent powers of man and the subject of Immortality will open up as the intuitives of the race relate the new scientific knowledge with their own perception of Truth and with the culture of the time.

6. *The Psychological Field* : All these factors, together with the financial developments next to be discussed, are forces that change the minds and hearts of men. The science of right human relations is the basis, not only for the correct implementing of this great new force, nuclear energy, but also for laying down the very foundation upon which mankind may move forward as a united entity into the new world. In the field of psychology the science of group relationships must take on increasing importance. As mankind moves forward into the age of atomic power, right international co-operative effort is of prime importance, and a deep study of the psychology of people and groups in order that those under-developed nations and peoples who will " leap from the age of bullock power to the atomic age " may make the transition without disruption of morale.

7. *The Financial Field* : In some quarters, the field of economics and of capital and labour is beginning to prepare for the far-reaching adjustments imminent in industry, finance, international trade relations, and the rapid changes about to take place in the world's work. The prevalence of leisure will tax the present economic structure of the world and new values in the concept and use of money are already becoming evident.

For the New Group of World Servers and for all men and women of goodwill, a growing intuitive perception of the needs of the future are essential. The challenge of the new ways of living can then be met by a synthesis of plan and action visualised in advance. It is on the New Group of World Servers that the Hierarchy depends.

Many questions about the release of nuclear energy remain unanswered and unexpressed, awaiting further thought and recognition. Some shape themselves as follows :

1. Is this stupendous event an aspect of the unfolding Plan ? How ?
2. How does nuclear energy have a bearing upon the implementing of the Four Freedoms ?
3. How is the release of the atom of physical substance related to a series of releases for humanity on higher levels ?
4. What has the increasing reception of the new Shamballa force within humanity to do with the Reappearance of the Christ ?
5. Will the increased leisure and tranquility of men everywhere help to turn their thoughts to Him ; towards a more spiritual life and the emergence of the inner Beauty ?

We have been given as keynotes for this new age, *release, liberation, radiation*. The liberation of some of the soul force within the atom of substance is only an indication of the magnitude and spiritual possibilities of the release on a large scale of the soul of the human kingdom, its opening out and flowering. For all of us and for humanity in process of becoming the World Disciple, the liberation, revelation and expression of the soul in all its light, its integrity and strength is the major point from which we work in the endeavour to understand and to utilize spiritual energy in world service.

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“ We should ask ourselves whether we have given thought to expressing science in a form such that it can also be a part of a general cultural background, or have on the other hand merely learned how to teach science to scientists ”. These wise words of Sir Lawrence Bragg pinpoint a problem. The power the scientist wields today calls for a sense of responsibility that is less likely to be discovered in a man who excludes great tracts of human experience, history, and tradition from his field (to say nothing of man’s spiritual needs) than in one who tries, albeit through his infinitely restricted mortal vision, to see the picture whole. Sir John Cockcroft was reported the other day as saying that in the Soviet Union science seemed to be regarded as a religion. The observation in this context, as perhaps in others, offers food for thought. — *The Listener*.

“ All the sciences,” writes the Tibetan, “ find themselves on some one or other of the rays, and a science is literally the light thrown by a ray into a particular field of divine manifestation.”  
*(A Treatise on the Seven Rays, Vol. I, p. 120).*

## PLACE OF THE MONTH

### (October)

Ten years ago this month mankind expressed its will to survive in a sane and decent world by creating the global institution we know today as the United Nations. Its founders held then, and its sixty member nations hold now, the belief that the welfare of humanity is, in our time, a practicable objective. If man's science might decree universal death through weapons which presage total destruction, the same science could also sustain a universal life in which peace, freedom and human rights under law would be everyman's birthgift. For the first time the conscience of an emerging world community dwarfed national barriers ; man could be responsible to himself best if he were also responsible to his neighbors. . . . The family of nations did not compound a panacea for international ills in San Francisco, in 1945. It established a proving ground, set up a forum for the voices of good will designed to amplify the great moral judgments of our time. Thus, the nations made spirit a working force. In the past decade that spirit has functioned for peace in Iran, Indonesia, Palestine, Kashmir and Korea : uneasy armistices all, but no widespread war.

Less spectacularly, but perhaps more effectively, it has spread education where there was mostly ignorance, health where there has been hitherto unyielding disease. It has created homes for the world's refugees, fought earthquakes, famine and flood. And, particularly through the United Nations' Children's Fund, that spirit has extended hope into the next generation. The 2,500 daily visitors to the glass-and-concrete headquarters of the UN in New York City — the 780,007 who visited last year — are not tourists in the usual sense of the word. *They are sightseers into the future of the human race.*

from HOLIDAY Magazine  
October, 1955

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As man advances in civilisation . . . the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all the members of the same nation, though personally unknown to him. This point being reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races. — *Charles Darwin.*



## Twentieth Century God

If you were God  
Running the modern world's business  
In this atomic age . . . .

Would you —

Try to run the world by yourself :  
Galaxies, planets and microbes

or

Would you have a staff —  
Vice-Presidents, a Board of Directors,  
Committees, Departments with Managers  
To shoulder responsibilities ?  
How do you know He doesn't ?

Would you —

Try to run  
The world's two and a half billion people  
Each man a puppet on a string and  
Like children envisioning you as Santa Claus

or

Issue each man his tools and mind  
A sprinkling of angels to oversee  
And let him learn what's wise or not  
How do you know He doesn't ?

Would you —

Make every man guess  
What part he's to build  
Even whether or not there's a blueprint

or

Set up an on-the-job training department  
Using experienced help  
To show the way and offer guidance  
If a man but looks and listens . . . .  
How do you know He doesn't ?

Would you —

Shelve each of your products  
After it had run through one production line  
or

Send it to another department  
To be run through again  
For a little more machining  
Or polishing up ?  
How do you know He doesn't ?

Would you —

Run your outfit with the same old crew  
Decade after decade  
or  
Take your better supervisors  
Off the production line  
And add them to your management staff.  
How do you know He doesn't ?

Dorothy Kitterman Frank

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**Quoted in "Man in the Universe" :\***

*SIR JAMES JEANS*—It may well be, it seems to me, that each individual consciousness ought to be compared to the brain cell of a universal mind. I incline to the idealistic theory that consciousness is fundamental. The material universe is derivative from consciousness, not consciousness from the material universe.

Today there is a wide measure of agreement, which on the physical side of science approaches unanimity, that the stream of knowledge is heading towards a non-mechanical reality.

The universe begins to look more like a great thought than a great machine.

Mind no longer appears as an accidental intruder into the realms of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realms of matter.

*PROFESSOR MAX PLANCK* — I believe life is a part of some greater life that we cannot understand . . . I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything we talk about, everything we regard as existing postulates consciousness.

\* "Man in the Universe", by C. E. Last. Published by Werner Laurie

# *An Aim Worthy of Endeavour*

By  
Nancy Magor

Our planet is known, esoterically, as the planet of suffering, and the destiny this "sorrowful star" is fulfilling through pain is, for most people, a mystery without reason. On every side it is very apparent that men and women are carrying their share of the planetary burden. There is bewilderment at the pressures they are bearing, in many cases to their fullest capacity, and in the streets of any big city, stress can be seen and sensed as one of the main components of human life.

Today the capacity to experience has unlocked the door separating two worlds — the tangible world of the senses and the subtle world of the spirit. Men and women are sensitising so rapidly that they are becoming responsive to impacts and tuning in to pain on all levels to a degree not known before. Emotional and mental conflicts and, increasingly, higher impulses and impressions coming in from the Soul, all combine to impinge upon a human organism reaching sharper degrees of response capacity. This stage of vulnerability — the glorious prelude to entering more fully into the life of the spirit — is the birthright of all who respond to the incoming influences of Aquarius. A further extension in this peeling off of externals, comes to those who, through their own responding heart centres, are opening up to world "feeling". For when the heart unfolds to encompass the greater suffering, then indeed man no longer lives unto himself alone, but shares a fraction of the overall weight carried by the Lord of our Planet.

Because evolution is bringing us more intensely into the experience of suffering, there is need to understand more about it. For only through some comprehension of its relative causes, can we co-operate with the purpose which it is seeking to bring about, both in the individual life and in the greater life of the human race.

In the ancient teachings, can be found information which lets in light upon this fundamental problem. For instance, we are told, that only upon three planets in our solar system — Earth, Mars and Saturn, is suffering, as we know it, experienced. Upon these planets, it is evident therefore, that a retributive purpose is working out and is providing the means by which humanity on these planets emerges out of self-absorption into spiritual transcendence.

To have deeper comprehension of this planetary purpose, it is necessary to turn to the larger cosmic picture and see the destiny of the Earth in relation to its planetary brothers with whom it is karmically linked in the creative plan of our solar System. The following quotation from *A Treatise on the Seven Rays, Vol. II*, tells of a great cosmic drama which brings the life history of our planet into clearer perspective :

“ The great stream of living energy which is manifesting itself in our Earth scheme of evolution is conditioned by a temperament, an attitude and an orientation that is that of a ‘ Divine Rebel ’. It is only rebellion that produces pain and sorrow, but this rebellion is inherent and innate in the Deity of our planet Himself, the ‘ One in Whom we live and move and have our being ’. It is, therefore, a tendency greater than the individual unit. It is only possible to express this amazing truth about the planetary Life under a veil of symbology and in terms of human thought.

*The Old Commentary* says :

“ He entered into life and knew it to be death.

“ He took a form and grieved to find it dark.

“ He drove Himself forth from the secret place and sought the place of light, and light revealed all that he sought the least.

“ He craved permission to return.

“ He sought the Throne on high and Him who sat thereon. He said ‘ I sought not this. I looked for peace, for light, for scope to serve, to prove my love and to reveal my power. Light there is none. Peace is not found. Let me return.’

“ But He Who sat upon the Throne turned not his head. He seemed not e’en to listen nor to hear. But from the lower sphere of darkness and of pain a voice came forth and cried : ‘ We suffer here. We seek the light. We need the glory of an entering God. [I can find no other words except these last two to express the ancient symbol from which I am translating.] Lift us to Heaven. Enter, O Lord, the tomb. Raise us into the light and make the sacrifice. Break down for us the prison wall and enter into pain.’

“ The Lord of Life returned. He liked it not, and hence the pain.”



All who are interested in the ancient wisdom will undoubtedly link their own interpretation of this passage with the information given by the Tibetan concerning the mysterious failure on the Moon. He reveals that "the secret of the suffering in the Earth Chain which makes it merit the sphere of suffering, has its origin in the events which brought the Moon Chain to a terrific culmination". And he makes the significant statement that "this leads when comprehended to a life of dignity and offers an aim worthy of our best endeavour".

This cosmic mystery involving an earlier planetary scheme, lies too far back in time for anything except the fact of its happening to be usefully gone into now. But even a faint understanding of the implications involved must inevitably bring about a change of attitude to suffering, and attitude is, we know, the key to overcoming. It will lead to the lifting of suffering out of the category of an enemy which holds humanity at its mercy, and transpose it into something which if understood and rightly co-operated with, can become an absolving power.

Let us consider the problem of pain as humanity faces it today, for these glimpses into past causes are of little value unless the past is constructively related to the present and present problems are intelligently handled and resolved in the light of the greater wisdom. The clue to suffering, the Tibetan tells us, is primarily in the mind, and he goes on to say that "the capacity to suffer which is distinctive of humanity, is related to the power to think and consciously to relate cause and effect". Increased capacity to think brings, therefore, increased capacity to respond to pain.

In the wake of this response to pain, follows resistance. Resistance is the automatic reaction to all pain impulses. This immediately sets up a field of friction within which the Thinker, the "I am" part of the human self, is caught. To counter this response-resistance process which enlarges the pain area to involve the whole man, we have to reorient our attitude to one of acceptance.

Acceptance is a most mysterious force or law, it appears to work a magic entirely beyond its apparent scope. The moment suffering is accepted its hard core seems to become absorbed. An alchemical process of transmutation takes place and that which could, if resisted, become a destroying force, is transformed into a power for good. Another factor often inherent in the power of

acceptance is that the cause of pain frequently disappears after the pain has been accepted. It is as if by the act of aligning the little will with the Greater Will, the purpose of the particular incident of suffering is completed. The purifying ingredients having done their work, freedom is won from that particular test and also freedom from the fear of it.

As the incoming Aquarian energy meets the resistance inherent in the concepts and ideas deeply rooted in the Piscean consciousness, collective suffering will undoubtedly increase. In all fields we find organised group resistance involving human beings in friction to an almost unbelievable degree. One of the most serious aspects of the world situation today is the destroying force unleashed through the friction points in the many groups, international, national or local which control the life of the planet. The need for the balancing, bridging capacity of the world disciples and the practising men and women of goodwill, who go out and weave their threads of co-operation and relationship into human living, exemplifying the beauty of their inner life in their outer actions, has never been so needed. These servants of the Christ are countering the forces of materialism and are truly creating the New Order. They are at grips with karmic adjustment in all their undertakings and though, in their brain consciousness, they have probably little knowledge of the details of the Plan, they intuitively follow that part of the pattern which they are destined to work out. With the innate wisdom born of Soul power they are working a magic of restoration.

All types and grades of disciples are needed in the great march from darkness into light which is now going forward. Those whose task it is to break up out-used forms as well as the creative builders, the artists as well as the scientists and executives, the contemplatives as well as the workers in the field — all are needed to bring about that balance of forces which must pertain before the Christ can again "return to Earth".

All this may seem to hold out little hope of immediate alleviation for the masses bound, as they are, to the wheel of planetary suffering. But we know that as each human soul gains mastery over pain and dispels the glamour of fear surrounding it in his own life, he does indirectly and infinitesimally lift his brothers' burden also. And in the mean time as each one of us gains a more direct understanding of this great human problem, we are able to enter more

fully into the individual suffering of those around us. We are able to lift a little more effectively because we know and we *care*. The ancient teachings stress our opportunity, for they reveal that on the Earth a great process of restoration is working out to which, karmically and spiritually, our help is pledged. A balance disastrously upset in the long ago awaits redress, and to requote the Tibetan, "this leads when comprehended to a life of dignity and offers an aim worthy of our best endeavour".



## *Waiting for Ourselves*

By

*Alexia du Pont O. de Bie*

Individual selfishness is the main pitfall of this world's attitude today. For we "know better than —" and fail in so many instances to heed the very guide-posts and danger signals we have set up for ourselves. We plunge back into old ways and make all sorts of noise to by-pass or avoid the issue of sacrificing one iota of our immediate personal comfort and status quo. Of course this is mostly emotional, and based on fear of losing one's identity — or losing out on something — but it is still selfishness for in our minds most of us know what is needed, and what is needed to be done. We have gotten that far.

In the "old days" people were not supposed to be altruistic, the ideal concept of brotherhood of man had not emerged as a desirable formula on everyone's lips. But now that it is written about and talked about and prayed about everywhere, the sin is the reluctance and hesitation of people and nations to implement it. One might say : What are we waiting for ? The scene is set, the action theoretically comprehended. Do we have stage fright ? We know the part we have to play. The Light is slowly but surely increasing yet are we self-conscious still — afraid to lose ourselves in the spirit of the Great Miracle Play on Earth upon which Hierarchical light, Rays of Love and energizing Power are being focussed ?

What is always needed is courage to face the immediate psychological moment, the energy to throw off the self-defensiveness of crystalization or inertia in times of crucial importance. One must

re-invoke aspiration and evoke inspiration then and there — here and now. It begins with the individual and his immediate problems and surroundings, and should be spread with self-less transport and visualization to a wider and wider inclusive realization of dedicated purpose and action. We must find our identification with the whole Performance of Logoic expression, with the humble, confident, joyful unselfish understanding that our own clear thread of consciousness, our own life's individuality, vitally contributes to. This is our necessary function in the whole Glorious Presentation and Presence of God in the visible world.

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Let us not forget that social evolution involves a twofold process : the hereditary function which maintains the cultural heritage of the past, and the evolutive function which introduces variation and brings out, at a given stage, the latent energies of the future. The latter works through the medium of specially gifted individuals, whose powerful creativity dares to confront society with the new step to be taken.

When everyone understands this, these free, creative human beings will act integrally. More and more such strong individuals deeply feel even now that they are able to love and to understand, even though in the present period they are surrounded by hatred and aggressiveness ; their dynamic inner selves are ready for the building up of a new world at a time when everything seems to be crumbling. Everyone, once awake to the necessity of fundamental change, will be able, if educated in the right way and through his free awareness, to integrate his restricted past culture and go beyond it to a higher creation.

There is no question of our getting rid of the wealth of our inherited background ; but the past must not be allowed to dominate us and prevent us from integral action. We must be conscious of what it is that maintains fear and hatred and hampers real understanding. We can free ourselves without violence from those artificial values which cripple mind and heart. The past has idealized the conforming man ; today we hold variation and creativity as being promises of salvation.

Thérèse Brosse

in "*Explorations in Altruistic Love and Behavior*"



## *Sin—What is it?*

*Editorial*

The laconic past-president of the United States, Calvin Coolidge, on returning from church was asked by his wife : " What was the text ? " " Sin," responded the president. " But what did he say about it ? " asked Mrs. Coolidge. " He was agin it," said Calvin. That is about as far as we go. It is said that the literal translation from the Greek is " anything that is done amiss "— short of perfection we have sin. According to that high standard we are all indeed " miserable sinners ". In one place the Tibetan says, speaking of sin, that he does not like the word, let us say " ignorance ".

Again it would appear that sin has been applied mostly to the weaknesses of the flesh and the body is made the scapegoat of all our derelictions. But is it not true that even such sins as gluttony, sexuality and avarice are really rooted in the mind and emotions — flesh merely responds and precipitates the act ? The true sins are spiritual sins — the evil behind the door that we are to close is our separativeness from our fellow men, our own souls and the one final reality of spirit — the lesser errors would seem to spring from this great heresy, resulting also in our wrong sense of values.

Have we not lingered too long in a form of thought outworn ? A grave error the Tibetan tells us as it impedes evolution and so delays the precipitation of the Plan on earth. This ignorance as to the wellsprings of our own nature and heritage has wrought many a neurosis. One of the Rules of the Road says that " each must know the villainy of each and still love on ". But it turns out that a " villain " is naught but a man who dwells in a village, a small place, and is a limited rather ignorant fellow — knows naught outside his own small ring-pass-not. Again the Tibetan's statement that he prefers the word " ignorance " to " sin " seems most apt.

Jacob Boehme, who died in 1624, was said by Evelyn Underhill, to have had " a natural genius for the things of the spirit " and was also a psychic, a metaphysician and a philosopher. Boehme has this to say concerning the nature of man : " Hereby we know that we are God's children and generated of God. God is himself the Being of all beings, and we are as Gods to him, through whom he revealeth himself ". A far cry that from " in sin were we conceived and born to iniquity ". How did Boehme escape the theology of the Middle Ages ? And why have we hung on to it so long, despite the

assurances of the Christ that we are His brothers, and the children of one Father ?

Is it not time that, like the Prodigal Son, no matter how far we have wandered, or of what husks we have eaten, we should turn our steps toward the Father's House, sure of our welcome, with joy of the spirit and with an understanding tolerance of all other wanderers. No wonder that Christianity has been a doleful religion, that the Christ on the Cross has been the leading symbol, not the Arisen Living Christ, our great Exemplar, not a transcendental Divinity with whom we have nothing in common — forgetting God Immanent — “Christ in us the hope of glory”.

A. P.

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On a rusty iron throne,  
Past the farthest star of space,  
I saw Satan sit alone.  
Old and haggard was his face,  
For his work was done, and he  
Rested in eternity.

And to him from out the sun  
Came his father and his friend,  
Saying “Now the work is done  
Enmity is at an end.”  
And he guided Satan to  
Paradises that he knew.

Gabriel without a frown,  
Uriel without a spear,  
Raphael came singing down,  
Welcoming their ancient peer.  
And they seated him beside  
One who had been crucified.

J. L. Stephens

*Erratum* : The quotation on p. 249 of the December issue, six lines from the bottom, should read : “I thrust my rough, well-meaning hands among the heartstrings of a friend”.

# *Detachment*

There is a Way of Binding, and a Way of Release.

The Way of Binding is an open road, marked out by the continual stamping of many feet. This path leads to the City of Desire, and the suburb beyond, which is called the Town of Heartache.

A sociological survey indicating the habits of those who reside in the City of Desire was recently published. It appears that practically all the residents have one hobby in common — they are inveterate collectors. Some collect material things such as houses, factories, and automobiles ; many seem to spend most of their time collecting gold coins ; still others collect good opinions of themselves. It has been pointed out, however, that the only things they refuse to collect are virtues. As a result of this accumulative tendency, disputes and law suits are common ; this is to be expected inasmuch as each citizen vies with his neighbor in increasing his possessions. When such dissension is particularly exasperating, and citizens become weary of the bickering and ill-will produced by clashes of interests ; they go to the Town of Heartache for a vacation. Economists do not consider the future prospects of the city very bright. The economy is said to be unsound, and the depressions that have afflicted them in the past are expected to recur with discouraging regularity.

The Way of Release is an unfrequented by-path which is by no means easy to find. By following it, one comes to the City of Meaning ; it is situated a short distance beyond the Town of Reflection.

Many studies have been made of the queer customs and traditions that have been prevalent in this area. The inhabitants, it is reliably reported, believe that possessions are fetters. Strangely enough, although they have nothing, they appear to be content. In fact, many of the neuroses so commonly observed in our civilization are unknown there. They have no churches, yet are deeply spiritual. Neither lawyers nor advertising men find employment in this area. The economy is based on the gold standard of goodwill, and seems to be sound. They are not troubled by over-production or inflation, hence are not likely to experience a depression in the foreseeable future.

Two Ways — the Way of Desire, and the Way of Release — and each man chooses the City to which he goes.

*Francis Merchant*



## *Meditation*

... The time has now come when the great rhythm of meditation, ranging from desire through prayer to worship, and from thence to meditation and invocation, can be imposed by men upon their own thinking.

This is the immediate task of the New Group of World Servers, cooperating everywhere with the men of goodwill; each member of the New Group has to ascertain for himself where he stands, where his meditative responsibility lies and in what field destiny indicates his service to the race of men must be found. This is no easy task. Men are frequently so spiritually ambitious and waste their time in doing that which is not their destined task because in so doing they satisfy their spiritual pride.

You must learn to give a wider connotation to the word "meditation" than you have hitherto given. Concentrated thought is part of the planetary meditation; planning with care for the helping of the needy and pursuing all avenues of thinking to make that plan useful and effective is meditation; laying oneself open to spiritual impression and thus to cooperation with the Hierarchy is meditation; in this enumeration of meditative possibilities I have not touched upon the major creative meditation which is responsible for the evolutionary process and the controlled moving forward of all the world of forms into greater glory and light.

*Discipleship in the New Age, Vol. II; p. 235*